THEOSOPHY

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Official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion—the "Great Breath."

—H. P. BLAVATSKY

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THE THEOSOPHY COMPANY

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II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire, anger and no anger, right and wrong, and all things.

—Brihadaranyaka-Upanishad

THEOSOPHY

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EACH PRESENT MOMENT

SOME five years after the founding of the Theosophical Society in New York, one of the Theosophical Adepts known to H.P.B. wrote a long letter to Allan O. Hume, an Englishman then in India, who had shown interest in the occult teachings. The letter contained practical instruction concerning work for the Theosophical Movement, specifying the kind of assistance the Adepts would be able to afford to collaborators in the world. It ended with this appeal:

> You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must soon come, and which will push the age toward extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. . . .
>
> You and your colleagues may help to furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of

the two to all that is above and below them. Is not this worth a slight sacrifice?

Concerning the Theosophical Society, there was this concluding sentence:

> Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills, and that all "phenomena" are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being.

The Adepts, this writer said, would supply some instruction and advice by correspondence, but would not, could not, "guide" persons working in the world:

> Utterly unacquainted with Western, especially English, modes of thought and action were to meddle in an organization of such a kind, you would find all your fixed habits and traditions incessantly clashing, if not with the new aspirations themselves, at least with their modes of realization as suggested by us. . . . Under our "guidance" your branch could not live, you not being men to be guided at all in that sense. Hence the Society would be a premature birth and a failure, looking as incongruous as a Paris Daumont drawn by a team of Indian yaks or camels.

It was in this way, one may think, that H.P.B.'s teachers and colleagues made practical application of the "Asiatic psychology" referred to, when explaining the conditions of work for Theosophy to an intellectually accomplished European. Writing in *The Ocean of Theosophy* to a wider audience in another land, Mr. Judge conveyed a similar idea:

> But some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the elder brothers have indicated where the truth—Theosophy—could be found, and companions all over the world are engaged in bringing it forth for wider currency and propagation.

The letter (later published in Sinnett's *Occult World*) refers to the "recurrent impulse" that would oblige far-reaching choices in relation to human development—a cycle having various aspects. The writer speaks of the "era of inquiry," surely a part of that impulse. A few years later (*Lucifer* III, 174), H.P.B. described other consequences in particular terms:

> A crisis had arrived in which it was absolutely necessary to bring within reach of our generation the Esoteric Doctrine of the eternal cycles. Religion, both in the West and East, had long been smothering beneath the dust heaps of Sectarianism and enfranchised Science. For lack of any scientific religious concept, Science was giving Religion the *coup-de-grace* with the iron bar of Materialism. To crown the disorder the phantom-world of Hades, or Kama-loca, had burst in a muddy torrent into ten thousand séance-rooms, and created the most misleading notions of man's *post-mortem* state.

What are the "works" performed by the Teachers? They introduce essential ideas and teachings, provide historical illustrations, and make known certain time-honored rules. The modes for using and acting on this material are given in the Objects of the Society: Brotherhood, study of recorded teachings, and self-understanding. Since self-reliance is the law of egoic growth, the companions cannot expect "orders" and directions. They have the psychology of growth in the teachings, ample direction in the objects, and the seed of brotherhood in their hearts, and except for the fellowship of one another they are on their own. They are invited to make what they can of what they have been taught.

The recurrent impulse which brought both crisis and inquiry was attended by more definite teachings than had ever before been given to the world. Throughout her works H.P.B. is continually expounding matters not openly spoken of by the Buddha and concealed or disguised by Plato. Quite evidently, once secret teachings were given by her, to meet the needs of the new cycle. Portions of subjective reality were gradually becoming objective, requiring further explanation. The world is a more rational, less mythic place since H.P.B.'s works were published. The very mind-stuff of the age, we may think, is more refined, more sensitive, more aware.

In the years since a considerable number of intellects—many more, perhaps, than disclose this interest—have been chewing over, analogizing, and assimilating the body of teachings recorded by H.P.B. The modes of the spread of these ideas are likely to have been as encompassing and as subtly penetrating as a change in climate caused by an inclination of the earth's axis. Minds, too, have their axes and inclinations. Now, a century later, the world of thought is a very different place. Both the provocation to and the substance chosen for reflection are in flux. Won-

derers and seekers are no longer bound by past assumptions, but are responding to attractions having an intuitive or egoic source. The "temporary halt" of agnosticism seems practically over, with fresh and positive thinking well on the way. This is greatly encouraging, yet the "freedom" exercised in present intellectual explorations, as in other transition periods, is often undisciplined, marked by random impulse and psychic license. Exotic sects seem more the scavengers of dying sacerdotalisms than fresh foci of spiritual longing, with all the brakes restraining extravagant belief now released.

These, we may think, are some of the numerous phenomena of change, precipitated by the abdication of the world's erstwhile authorities. Such passing flurries, giving transitory prominence to this, that, or the other foible of belief, will no doubt go on and on, their attractive power diminishing only when, as the cycle ripens, the unsatisfied longings of the soul begin to assert themselves with uncompromising insistence. We may see in all this ample justification for the reticence and caution of the Teachers. They explain to the world only what they can, and what they must, lest worse befall.

Yet beneath the bewildering confusion of present-day psychism are stronger indications, better tendencies than those the muddy torrents of Kama-loca could afford. There has been a noticeable restoration of the forms of philosophic language, and in the world of thought the trend is to open doors that have long been closed. So, for students of Theosophy, the world is indeed a different place. Where once they gained notice mainly because of their oddly unconventional beliefs, now many of these beliefs have widening currency. Theosophical ideas and conceptions are no longer unknown, unacceptable, the problem being, instead, to show the difference between the *philosophy* of the Wisdom-Religion and its echoes and suddenly fashionable dilutions. Yet a time will come when all this foam and froth will be recognized as providing little nourishment. It may tickle the psychic palate, but it builds no flesh and bone of the organism of world understanding and world fraternity.

The true hungers of the human spirit will come again, and as the wave of inner and higher longing gathers strength, the full meaning of "primitive soul-satisfying philosophy" will need no gurus or interpreters. How does an inquirer persuade himself of

the presence of genuine nourishment for the soul? The clues are no doubt various, yet in these days of glib intellectuality and a profusion of polished formulas, something more deeply felt and of greater stability will naturally be sought. Those who have found for themselves certain balances in life, who practice a hard-won serenity in their relations to others, become able to choose words which reach both heart and mind. This is invitation both spoken and unspoken, of which the latter may be the most potent. Of this aspect of the task, Mr. Judge wrote:

> There is, first, our own work, in and on ourselves, each one. That has for its object the enlightenment of oneself for the good of others. If that is pursued selfishly, some enlightenment comes, but not the amount needed for the whole work. We have to watch ourselves, so as to make of each a centre from which, in our measure, may flow out the potentialities for good that from the adept come in large and affluent streams. The future, then, for each, will come from each present moment. As we use the moment, so we shift the future up or down for good or ill; the future, being only a word for the present, not yet come, we have to see to the present more than all. . . . Hence we are not working for some definite organization of the new years to come, but for a change in the Manas and Buddhi of the Race. That is why it may seem indefinite, but it is, nevertheless, very defined and very great in scope.

The letter quoted at the outset, from *The Occult World,* speaks of these things by referring to the quality of energy aroused, produced through the brain according to the level of inner thought and feeling. The occult psychology is primarily concerned with these realities, since they are planes of causation:

> The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Æons of time to come. This is the key to the mystery of his being able to project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. The adept does not create anything new, but only utilizes and manipulates materials which Nature has in store around him, and material which, throughout eternities, has passed through all the forms.

The effort, deliberate and sustained, to live and act in the sort of world the adepts know and use—to do this as well as we can, despite our limited powers—is the means of carrying out their work in the world. To think in this way, however humbly,

is to feel in ourselves the impetus and strength of the soul-satisfying philosophy. Without our knowing it, others will recognize its support, not so much in what we are but in what we aspire to, and be led by this realization to add their efforts to ours.

THE SELF AND ITS POWERS

These three things we have to know: Each one is the Self in his innermost nature; every power that he has arises in that Self; every being of every kind is conscious, with the power of the extension of its range of perception and action, while every instrument is due to the limitation of the conception of the individual's real nature. Never by looking at other beings, nor by any kind of faith whatever can man realize his oneness with the One Great Life; he can realize it only by looking into his own nature. His own nature is realized by seeing that which is *not* the nature of the Self. For anything seen, heard, or felt, or tasted or perceived is not the Self, but merely a perception of the Self. The Self perceives what may be perceived according to its own ideals, according to its own faith, but that which is perceived is never the Self. Within every being from whom we obtain any action or from whom we perceive anything, there is the Self, but we do not perceive That. It is only by realizing It within ourselves that we realize its existence in every other being. Then honor the spiritual nature of every being and strive to aid that being to see for himself the true path by which he can realize his true nature! We all have to think and act with that true nature as our guide.

—ROBERT CROSBIE

THEOSOPHICAL GLEANINGS

NOTES ON THE "SECRET DOCTRINE"

III

WE have seen the "Pilgrim" start on his long Manvantaric journey, with its forty-nine "stations," at each of which he performs manifold gyrations; for each stage of matter through which he has to pass—elemental, mineral, vegetable, animal—has its sub-stages, and sub-sub-stages, and so on through many sub-divisions, through each of which our Pilgrim must patiently work his way. At the end of the first Round we shall find our seven classes describable under the same headings as were used at the end of the first Globe in LUCIFER, p. 139, only each class will have then completed a stage, instead of a sub-stage. The intelligent student will have noted that this course of evolution implies that Class I travels with seven-fold rapidity as compared with Class VII; and this is so. Class I has been through the seven stages during the period in which Class VII has only accomplished its passage through the first; Class VII taking as long to pass through a sub-stage as Class I takes to pass through a stage.

When the evolution on Globe A has exhausted its first impulse, and the state described in LUCIFER, p. 139 has been reached, Globe A passes into Pralaya, and all life-manifestation sleeps.

Pausing here for a moment, let us take a bird's-eye view of the country over which our Pilgrim has to pass, for an occasional glimpse of the whole makes more intelligible the details of the part. The Monad "shot down by the law of Evolution into the lowest form of matter" (vol. i, p. 246), climbs upward during three-and-a-half Rounds, *i.e.*, till it reaches the midway Globe, Globe D, for the fourth time. During all this time "matter" is solidifying into what *we* know as matter, but "all this, up to the Third Round, is formless, as matter, and senseless, as consciousness" (vol. i, p. 247). Not till the midway point is touched has matter reached material perfection, and physical man reached completion. Meanwhile, on higher planes, a correlative evolution is proceeding, preparing the Inner Self as this the Outer. The "con-

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scious, rational, individual soul (*Manas*) 'the principle or the intelligence of the Elohim' " (vol. i, p. 247) must become fitted for the dwelling a-preparing for it. And so "the Occult Doctrine teaches that while the Monad is cycling on downward into matter, these very Elohim—or Pitris, the lower Dhyan-Chohans—are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point [that is, the midway point, on Globe D, in the fourth Round], they will meet the incarnating senseless Monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the 'Heavenly Man' in space—PERFECT MAN" (vol. i, p. 247). These "lower Dhyan-Chohans," who are the future intellectual principle in man, are variously spoken of as Manasa-Dhyanis, Solar Devas, Agnishwatta Pitris (vol. i, p. 181), the Hierarchy of Flames, the Sons of the Fire, the Kumaras, the "fashioners of the Inner Man" (vol. i, 86, 87). It is some of these who are "destined to incarnate as the Egos of the forthcoming crop of mankind. The human Ego is neither Atman nor Buddhi, but the higher Manas: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma,* which is the golden thread on which, like beads, the various personalities of this higher Ego are strung" (vol. ii, p. 79). Thus in Perfect Man we have a "union" of "three streams" (vol. i, p. 181), the Monadic, the Intellectual, the Physical: it is the evolution of the Physical, brooded over by the Monadic, that we study in the first three and a-half Rounds; the Physical, building up by the Nature forces (see LUCIFER, p. 140), the Monadic, the Lunar Monads or Pitris.

The most developed of these Monads, our Class I, are they "whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly-formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on globe A in the First Round. It is they, therefore, who lead and represent the human element during the Second and Third Rounds,

and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them" (vol. i, p. 174). "The Monads of Class II reach the incipient human stage only in the Second Round" (vol. i, p. 713), and the Monads of Class III only in the Third Round. In the middle of the Fourth Round "the 'door' into the human kingdom closes" (vol. i, p. 173), and those Monads which, at this point, are "still occupying animal forms" "will not become men at all during this Manvantara" (vol. i, p. 182)—with an exception for which we need not here pause. There remains only to note in this general survey of the Pilgrim's Path, that the matter of which the globes and their inhabitants were composed during the first Three Rounds may fitly be termed "astral," the word astral implying "starry, shining, or pellucid, in various and numerous degrees, from a quite filmy to a viscid state" (vol. ii, p. 251). In each Round matter becomes more substantial than it was in the preceding Round. So also does each globe pass from filmy to viscid during its period of activity in each Round, and with each Round, the viscid becomes more and more solid; until, in the fourth Round, each globe touches its acme of solidity, and Globe D, our earth, being the midmost, reaches the densest solidity at the middle point of its active period in Round IV—the midway point of Manvantaric evolution. "Every Round (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe—down to our fourth sphere (the actual earth)—is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes" (vol. i, p. 232). "Every Round, as well as every subsequent globe, from A to G, having been, and still having to be, the arena of the same evolution, only repeated each time on a more solid material basis" (vol. ii, p. 256).

Such is the general outline of the evolution: let us now return to our detail.

We have seen Pralaya follow the period of manifestation on Globe A. When the dawn again begins to break, Globe B becomes the sphere of evolution, and on this globe, in regular succession, Class I to VII renew their pilgrimage. Class I passes swiftly through the six preliminary stages till it reaches the potential human, and wins in this a further step of progress. The other classes evolve, each more slowly than the one above it, in regular order.

When the "life-impulse" is once more exhausted and the dusk of pralaya is descending on Globe B, we may describe the condition as:

Class	I	have reached the	Potential	Human, Stage 2.
"	II	" "	"	Animal "
"	III	" "	"	Vegetable "
"	IV	" "	"	Mineral "
"	V	" "	"	Higher Elem., Stage 2.
"	VI	" "	"	Middle, Stage 2.
"	VII	" "	"	Lower "

Once more after Pralaya comes Manvantaric dawn, and Globe C becomes the station of the Pilgrim. Here Class I passes swiftly from elemental up to potential human, and adds the third stage to those already acquired. And so on, through Globes D, E, F, G, until when Pralaya comes to Globe G, Class I has reached what we may call Germ-Humanity, with a Rupa, however filmy and unsubstantial, the development of this First "Principle" or "Sheath" of Septenary man being the outcome of the First Round. And now, for Class I the experience of the sub-human groups is complete. In no subsequent Round do these Monads traverse the sub-human kingdoms: they have finished with the elemental, the mineral, the vegetable, the animal kingdoms, and henceforth their pilgrimage is only in the human.

It is very difficult to represent the progress made during the First Round, without falling into gross inaccuracy, and yet one would fain convey some definite idea, not too erroneous, of the evolutional stages. It is clear, from all we know of nature, that there are no sharp dividing classes between her kingdoms, and that one passes into another by insensible gradations. Bearing this in mind, in order to correct the sharp contrasts that seem to be implied in the use of numerals, if we take an evolving life as passing say from mineral to vegetable, we may figure it to ourselves as the increasing of the vegetable element and the decreasing of the mineral; and if we divide it into seven parts, the pure mineral would be mineral 7, and the pure vegetable would be vegetable 7, while transitional stages might be figured as $\frac{\text{mineral } 6}{\text{vegetable } 1}$, $\frac{\text{mineral } 5}{\text{vegetable } 2}$, and so on, the evoluting vegetable re-

placing the retrograding mineral. Taking this nomenclature, clumsy as it is, as at least suggesting if not expressing a truth, we may then draw up the following table, as descriptive of the state of each globe in turn before Pralaya during Round I, and of the Monadic and Physical progress. The horizontal lines give the evolution: read vertically the condition of the globe is suggested.

ROUND I

Lunar Pitris.	Globe A.	Globe B.	Globe C.	Globe D.	Globe E.	Globe F.	Globe G.
1	Man 1 ..	man 2	man 3	man 4	man 5	man 6	man 7
2	Animal ..	animal 6 man 1	animal 5 man 2	animal 4 man 3	animal 3 man 4	animal 2 man 5	animal 1 man 6
3	Vegetable ..	vegetable 6 animal 1	vegetable 5 animal 2	vegetable 4 animal 3	vegetable 3 animal 4	vegetable 2 animal 5	vegetable 1 animal 6
4	Mineral ..	mineral 6 vegetable 1	mineral 5 vegetable 2	mineral 4 vegetable 3	mineral 3 vegetable 4	mineral 2 vegetable 5	mineral 1 vegetable 6
5	Higher Elemental	H. E. 6 mineral 1	H. E. 5 mineral 2	H. E. 4 mineral 3	H. E. 3 mineral 4	H. E. 2 mineral 5	H. E. 1 mineral 6
6	Middle Elemental	M. E. 6 H. E. 1	M. E. 5 H. E. 2	M. E. 4 H. E. 3	M. E. 3 H. E. 4	M. E. 2 H. E. 5	M. E. 1 H. E. 6
7	Lower Elemental	L. E. 6 M. E. 1	L. E. 5 M. E. 2	L. E. 4 M. E. 3	L. E. 3 M. E. 4	L. E. 2 M. E. 5	L. E. 1 M. E. 6

A similar treatment of Rounds 2 and 3 will show the position of each Class throughout and at the end of the sevenfold period of activity; and we may regard the classes at the point they have reached on Globe G as the seed which is to spring up on Globe A of the succeeding Round. Thus Class II, commencing the Potential Human Stage at the beginning of Round II, completes it at the close; and so, in their relative measures, with each Class. If the student works out these successive stages he will find that on Globe D in the fourth Round, Class V is "inzoonised" (animal), Class VI is "inherbised" (vegetable), Class VII is "inmetalised" (mineral). The stages of the evolution of Man in the Rounds that are of the past are marked for us by a Teacher:

"Man in the First Round and First Race on Globe D, our Earth, was an ethereal being (a lunar Dhyani as man), non-intelligent but super-spiritual; and correspondingly, on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races . . . . he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. . . .

"II Round. He (Man) is still gigantic and ethereal but growing firmer and more condensed in body, a more physical man.

Yet still less intelligent than spiritual, for mind is a slower and more difficult evolution than is the physical frame. . . .

"III Round. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality. In the last half of the Third Round his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva. . . . (all this is almost exactly repeated in the third Root-Race of the Fourth Round).

"IV Round. Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which from the Fourth Race, language is perfected and knowledge increases. At this half-way point of the Fourth Round (as of the Fourth Root, or Atlantean, Race) humanity passes the axial point of the minor Manvantara cycle . . . . the world teeming with the results of intellectual activity and spiritual decrease" (vol. i, pp. 188, 189).

The product of each Round, as a Round, is the perfect evolution of one of the principles of Septenary Man, so that when the Manvantara is over Septenary Man will stand perfect and complete. We are in the Fourth Round, the Round during which the lowest point is touched, and to which appropriately belongs the evolution of the Kamic principle. The next Round, the Fifth, will see the development of Manas, the Sixth the manifestation of Buddhi, the Seventh that of Atma.

Let the student also note that as with the Rounds so with the Races on a single globe, each Race develops specially one principle, so that at the close of the smaller cycle of the globe in a single Round, the globe humanity shall touch its relative completion in the Seventh Race, its smaller cycle thus repeating the cycle of wider sweep of the Round. The Fourth Race, the Atlantean, developed the Kamic principle with its accompanying grossness of matter, the separation of the sexes having taken place in the Third Race; we are of the Fifth Race, and are developing the Manasic principle, as witness the widespread intellectuality, the immense strides of mentality. The Sixth Race will unveil the lamp of Buddhi, and from the Seventh the flame of Atma will shine brightly forth.

The cycle is repeated on a yet smaller scale in the individual man, the microcosm: his physical body is builded up, sex is perfected, his passions develop and hold sway, and then his intellect attains supremacy. In intra-uterine life, yet once again, we trace growth along the same lines: at the commencement of the third month it becomes possible to distinguish sex (Gray); the convolutions of the brain, which are connected with intellect, begin to appear about the beginning of the fifth month (Longet, quoted by Dalton); development is sufficiently complete for independent external life by the seventh. And then? Well does the "Secret Doctrine" say: "On strict analogy, the cycle of Seven Rounds in their work of the gradual formation of man throughout every kingdom of nature, are repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven months old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of Mother-Nature before he is born, or rather re-born a Dhyani, still more perfect than he was before he launched forth as a Monad on the newly-built chain of worlds" (vol. ii, 257).

We shall best progress now by concentrating our attention on one of the smaller cycles of evolution, that of our own earth, Globe D, during its period of activity in the Fourth Round. By studying the development of the first five of the Seven Races, light will also be thrown backward on the Kosmic evolution we have been considering, and we shall find the Macrocosm become more intelligible as we grow more familiar with the Microcosm.

TWO STUDENTS

THE GENESIS OF EVIL IN HUMAN LIFE

EVIL is a mysterious subject, and of universal interest; it is continually presenting itself for discussion, and men exercise their minds very greatly upon it. It affects man deeply in his thoughts and speculations, because it is so large a factor in his life, and the cause of so much sorrow and suffering.

It is also an element which, though permeating his present existence as a canker, and paralysing and marring his happiness and the realisation of his ideals, man recognises *must* be eliminated from his life to the greatest possible extent, and especially in certain of its forms, in preparation for existence in a spiritual sphere. This recognition is one of the chief factors in the domain of personal religion, and the special aspect in which it is viewed determines the true or false conception of the means of salvation from evil.

The false conception of the means of salvation from evil rests upon the assumption that a *vicarious atonement* is essential; hence the religion of many is based, primarily, upon faith in the crucifixion of another being—an objective Christ—and only secondarily, and very indifferently, upon actual personal effort and suffering.

The true conception of salvation is based upon the literal acceptance of the exhortation of St. Paul: "Work out your own salvation in fear and trembling."[1]

Instead of resting complacently upon the suffering of another, nailed upon a material cross by the hands of violent, unspiritually-minded men, its gaze is turned inwards, the arena of crucifixion is seen to be *there,* and the pain-giving nails and piercing spear are to pass through the sensitive forms of cherished personal desires, appetites, and subtler indulgences, not of the flesh only, but also of the mind and heart, extending and fixing them as to a cross until they expire.

NOTE.—This article was first printed by H. P. Blavatsky in *Lucifer* for January, 1889.

[1] Philippians ii., 12

But whence comes this canker, this cause of discord, confusion and paralysis, which we term evil? How has it arisen in the sphere of human existence?

In viewing the unlimited potentialities in man, in their number and extent, and in observing the boundless resources by which he is surrounded in his various domains of external activity, of thought, of emotion, and of personal cultivation, we can readily perceive that, were the discord of evil absent, his life would be bright, happy and full of intelligent purpose.

So it is continually asked what it is that has produced a world of activity and of feeling so inharmonious in its movements, so disjointed in its mutual inner relations, and so accompanied by sadness and fruitlessness? And the *wise* go further and ask, as the most pertinent and momentous of life-questions, how can the discords be resolved, the canker of disunion eliminated, and the vitalizing elements of true wisdom and purpose introduced?

At the outset of any enquiry respecting evil it is essential to recognize that *it is not itself a thing,* but is the *form* which a certain thing, *i.e.,* man's behaviour, individually and collectively, has taken. *Apart from that behaviour it does not exist;* let the form of that behaviour be changed, so that it becomes an expression of the Supreme Law of Life, reflecting the beauty and harmonious operation of that Law, and Evil will no longer exist. Whence has this form arisen, and what has attached it to the area of human existence?

And further, why is the inner life of each individual man the arena of a continual struggle? How is it that there is within him an incessant conflict as to *which form,* the good or the evil, shall characterise the weaving fabric of his permanent individuality? Why is there not smoothness of movement, concord and peace in the world of thought, feeling and action, of which man is the centre and the creator?

On considering the nature and ways of man's life, we find that he shares with the lower animals those principles of existence and motives of action which minister to self-preservation—provision of the necessaries of existence, protection from danger, and continuation of the species. In the brutes these principles and motives act without disorder. The animals obey their instincts, or inherent impulses, for the purposes of preservation, protection and continuation, but they obey their instincts *within a well-*

defined limit, laid down by the exigencies and impulses of the moment.

No consciousness of the future plays any part in the action of animals, leading them to lay up store for the future or modifying in any marked manner other uses of their instincts; while their intercourse with each other is simple and obedient to certain natural impulses.

Man possesses these same impulses and instincts; but, in addition, he has been endowed with another group of qualities of greater range and force: memory, realistic perception of objects and of acts, prevision, and an infinite power of adaptation.

These make him master of countless resources, and give him conscious command over the past for the purposes of the present and the future.

But the animal nature in him retains its strength and is still an essential part of his being, connecting him with the objective world and prompting him to acts necessary to his existence.

So strong is this original nature that it tends to assert supremacy over the faculties of greater range and power, pressing them into its service and subordinating them to the ministration of its demands and needs. And the whole principle of the animal nature is *self;* this is the beginning, middle and end of animal existence. In the arena of animal life, whatever conflicts with Self, or opposes obstacles to its desires, is treated as antagonistic: if the opponent be weak or the obstacle slight, it is crushed; if the opposite, it is fled from or avoided.

In all such conditions, however, there is but one feeling of antagonism, which, if opposition be continued, passes at once into the ultimate stage of either fear or anger. The realm of the animal world, where Self is the natural ruler, is thus one of very simple arrangement and of few governing principles. In it right or wrong do not exist, but in their place, as sole arbiters of action, we find *Necessity* where self-preservation and propagation of the species are concerned, and where individual relations are involved we find *Expediency*.

In the obtaining of food, or in the assertion of possession or of supremacy, no law but that of the stronger or more cunning is recognised. Only the impulse to obtain that which is desired is obeyed, except when an instinct of weakness or of inferiority causes fear and either paralyses or instigates to flight.

When, therefore, the animal nature found itself in alliance with the higher attributes of intelligence, memory, foresight and resource, with which man is endowed, the strength of its emotions and the acuteness of its sensuous experiences, would become accentuated; and these, intensified by reflection from the more widely extended consciousness, would lead it to assert supremacy over the forces of higher range, in order that its several individual instincts might be the more effectually ministered to and gratified.

Memory and intelligence would enhance the pleasure found in gratifying desire, by seeking and providing those elements and conditions in which the pleasure was consciously found to exist, and by repetition of indulgence merely for the sake of individual enjoyment and advantage. Thus, the faculty of prevision and more acutely conscious participation in definite acts, could of themselves, in union with the original animal nature, only accentuate and enlarge the principle and power of Self and aid in developing that course of life, which tended to exalt and strengthen it.

Had the evolution of man ever presented a stage of this nature, he would have been nothing more than an animal of exaggerated selfish desires gratified without restraint.

It is true that modern education, in its systems, methods and appliances, treats man as if he were a being actually in such a stage of development, often ignoring, especially in theory grounded in science, that he may possess any further endowments beyond these. But with the endowments of which we have spoken and which alone would have made him *an animal of more definite conciousness merely,* a higher principle was also bestowed which carried with it a Law of Existence the very antithesis of the animal principle or Principle of Self. This higher principle, like Light in the physical world, appears as a simple essence in its complete form, but may, like Light, be dispersed into many beautiful and energizing rays by refraction through suitable media. In its simple form, as a unit of force, this principle is *Spiritual Wisdom.*[2] It illumines life fully and truly, and beneath its brilliant rays the true character of the individual and of the world in which he moves—its objects, paths, movements and destiny, arrange themselves before the inner vision in their real nature and relationship.

2 "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good works."—James iii., 17.

This Spiritual Principle, embracing as one of its rays the transforming force of Universal Love, the charity of St. Paul, is, as already noted, the direct opposite of the Principle of Self.

Yet the two principles are found to exist side by side in the constitution of man; the one essentially of the flesh and the world and adapted only for a sensuous physical existence, the other infinite both in capacity and in duration, and allying him with the ever-unfolding world of beauty, wisdom and power.

But they cannot thus exist within the same territory and remain passive in attitude towards each other; nor can they compromise their antagonistic claims and assert rule over departments of being entirely detached from each other. The rule they both strive to assert is over that *which is the very man himself;* each of them claims the Ego, the enduring essence within the visible and transient personality; that which, according to its own absolute choice and decision, will suffer or enjoy, decay or grow, drift at the mercy of every idle wind or steadily ascend the Mount of God.

The one or the other of these forces struggling within the breast of man must become supreme in ultimate rule. By one he is drawn towards this mode of life, by the other to a mode of life diametrically opposite.[3]

The higher principle with which he is endowed strives to reveal to his understanding that another destiny is intended for him than that of living the mere animal life of Self; and at times glimpses come to him of a world totally different in nature from that with which his external senses connect him. By degrees he learns that the *Life of Self* is destructive of all that is true and enduring, that it is false and delusive, and that it prevents the resolution of the discords of life into a full and complete harmony.

He recognises, also, that to yield to this disintegrating force, to that which produces chaos and decay instead of vitality, must be contrary to the law of his being, and will ever hinder the fulfillment of his destiny, *the union of his will and his intelligence with the Fount of Wisdom, Beauty and Power.*

The antagonism and energy of the contending forces become accentuated from the discovery of these truths, and confusion and unrest are generated within the arena of the struggle. The conscious object of this conflict cannot escape from the discomfort,

[3] "The flesh lusteth against the spirit, and the spirit against the flesh."—Gal. v. 18.

perplexity and sadness it engenders, and he realizes, sooner or later, that his decision must needs be made, and his Will definitely and permanently allied with the One Principle, or surrendered with unstable weakness to the other.

And here we may note that not only do the merely intellectual endowments furnish the nature below them with fuller means of gratification, but they even add special areas of personal life in which self-glorification may run riot. One of these is the area of self-seeking emulation, which in these days is crowded with vulgar activity, and which has been *criminally*[4] extended, by the gratuitous appropriation of prizes and examinations, into the period of life nature demands for the normal training of every unit of the human race.

In another of these areas arise conditions which instigate to the display of imagined personal superiority and the enjoyment of meretricious and disintegrating social distinctions, manifested not only in the craving for titles and other individualising terms, but even in the active search for them, and in the pleasure derived from their use, exhibited in all the middle and upper grades of social, political and professional life. However plausible, however universal, this action of the lower mental endowments of man may be, it is a surrender to the Principle of Self, and one of the forms in which it is worshipped.

On this plane also arises the common display of personal arrogance and self consequence, which, through tyrannical and arbitrary acts, creates new forms of conflict in the arena of human

[4] We have used the word *criminally* advisedly. The term is a just one, because of the disintegrating and deteriorating effect of the system alluded to upon mankind, individually and in its social groups. The system has not been imposed and maintained in ignorance. It was commenced and is maintained in defiance of the emphatic teachings of the New Testament, and embodiment of precepts asserted by those "who profess and call themselves Christians," to be based upon the highest authority and to have been taught by One for whom they profess the highest reverence. (See Matthew xx., 20-28; xxiii., 12; Luke xii., 34; xiv., 7-12; xvi., 15; John xiv., 15; Philippians ii., 3; James iii., 14-16, etc., etc.)

The spirit as well as the letter of those precepts is entirely against personal emulation and the struggle for notoriety, while the teachings which accompany them are, in many instances, illustrations of the moral and spiritual disasters which result from their infringement, and of the condemnation which eventually awaits him who transgresses. In spite of this clear and definite teaching, personal emulation is made a chief factor in a *normal, universal experience* of mankind, and at a period when virtues and vices, habits and impulses, receive their form and strength, and give the bias of the motives which will eventually rule the whole earth-life, and probably also the life beyond. We ask: Are the plants of a well-cultivated garden ruled by this plan, and stimulated to grow *each better than its neighbour*, or is each trained and fostered *to its own best possible development?*

thought and feeling, sets in motion ever-widening circles of mischief, calls into play the forces of "spiritual wickedness in high places," and leaves the actor himself at still greater variance with the supreme Law of Life.[5] This is the emphasised, more spiritual form of self-worship—the most deadly enemy of the soul of man, and the greatest obstacle to its attainment of true blessedness.

An honest and thorough investigation of the truths and facts now set forth, both as regards the individual centres of life and of force with which man is endowed, and the relation of his Ego towards them and its use of them, leaves us in no doubt as to the origin of Evil, its true nature, and the logical character of its consequences. There is *that* within man, or overshadowing him, which presses towards rendering him master of himself and of life, by making him a true servant of the Deity; for only when he is the servant of the Most High will man cease to be the servant of the blind, self-centering forces which operate within him. "Ye *cannot* serve God and Mammon."

And man is conscious of this overshadowing by the Supreme Principle of the Universe—Divine Knowledge and Divine Motive —"the Light which lighteth every man that cometh into the world." He *would* receive it,[6] he even dallies with it, but alas! the lower forces are *more present* with him; he yields to them and assents to life on their plane; he yields to the motives which they create, though, while yielding, he knows that *he is destroying* the rule of God and is helping to flood the world with disease, darkness and death.

Thus, voluntarily choosing, or allowing himself to be led into,

[5] The act of a late bishop of the English Church may serve as an illustration of what is here meant. He disinherited his only daughter, "to mark," as he said in his will, "*his* sense of her conduct." This daughter, in the exercise of her personal inherent rights and responsibilities, which no parental assumption can abrogate or remove, had married the man whom she loved, and her father had, from that time, refused all intercourse with her. She appealed to him in vain. Acts of this imperious and arrogant nature are, in varying degree, only too common.

They set in motion currents of evil and misery of which no one can foresee the end or the consequences. It is the forces underlying such acts which originate dogmatism, persecution, priestly assumption, and all forms of inquisition into personal life and personal convictions. Have these not brought sorrow, pain, social chaos, and national anarchy? Are they not still in operation around us? What said Jesus about personal arrogance and Phariseeism?"

[6] "The good that I would I do not: but the evil which I would not, that I do." "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Romans vii, 19, 23-4. The force of the lower nature *becomes the law of sin*, of which St. Paul speaks, by surrender of the individual life of thought, feeling and motive to its control.

that which opposes his union with the Supreme Principle of Life—the Absolute in Wisdom, Knowledge and Power, he determines for himself and his race the resulting future; sowing persistently false seeds of life out of his own tainted heart,[7] is it strange that he should reap their natural fruit in sadness and dismay?[8]

Sow an act, and you reap a habit,
Sow a habit, and you reap a character,
Sow a character and you reap a destiny.

I.

[7] "For out of the heart proceed evil thoughts," etc.—Matt. xv., 19.

[8] "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Ephesians vi., 7-8.

THE MORTAL AND THE IMMORTAL

No Astral Soul, even that of a pure, good and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." Only, while the soul of the wicked vanishes, and is absorbed without redemption—*i.e.*, the dead man has impressed nothing of himself on the Spirit-Ego—that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones. While there remains in it a spark of the Divine, the personal Ego cannot die *entirely,* as his most spiritual thoughts and aspirations, his "good deeds," the efflorescence of his "I-am-ship," so to speak, is now at one with his immortal Parent. Says Proclus:

> After death the soul [the spirit] continueth to linger in the aërial body [astral form], till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like.
>
> —H. P. BLAVATSKY

letters · questions · comment

What is the connection between the seeds of higher spiritual impulses, which are developed and strengthened in Devachan, and the subjective life of the reincarnated Ego while in a body? How are the grosser elements which meet the returning Ego as skandhas in a new life refined so as to become a fit vehicle for these higher impulses?

The connection is the reincarnating Ego itself, which is the source of the consciousness in any state. But this Ego is not fully awake in manifestation. If it were, its consciousness would be unbroken through all the changes in condition. To achieve this continuity a bridge is needed. The Ego cannot reflect its immortal nature in the substance of a plane which it has not yet transformed into an appropriate vehicle. The bridge between the Higher Ego and our experience on earth is the higher aspect of lower Manas known as Antaskarana. It grows from a kind of concentration, the desire to know and to act from a higher basis than the satisfaction of purely personal wants.

Mr. Judge wrote in *The Ocean of Theosophy*: "We are making causes every moment, and but two fields exist for the manifestation in effect of those causes. These are, the objective as this world is called, and the subjective which is both here and after we have left this life." The Cycle of Reincarnation—birth, infancy, maturity, old age, and death, followed by the after-death states—has a parallel in the daily cycle during life, similar in its opportunities for the Ego. In "Three Planes of Human Life," Mr. Judge describes the passage of the inner man from waking through dreams to the deep-sleep state, and the return to waking consciousness. He says that through altruistic action in the waking state, a condition of mind is developed which by reaction produces in the dreaming and deep-sleep states an environment favorable to continuity of consciousness from one plane to another. The several virtues described in the *Voice of the Silence* may be said to be natural aids in establishing this unifying quality in action.

Creating in the incarnated Ego this conscious awareness of the One Self, surviving the changes of life and death, is not an automatic process, though it is supported and assisted by the processes of nature. These changes are the natural means for learning used by the Ego during its cycle of physical existence. They facilitate the evolution of the vehicle of full self-consciousness. The impulse to learn is inherent to all life, but natural to man alone is the effort to know *consciously*.

In *Answers to Questions on the Ocean of Theosophy*, Mr. Crosbie says that the experience of Devachan does not bring this kind of awareness unless there have been efforts in that direction during life:

> As ethereal beings in earlier rounds we have gained a vast store of experiences, but those who live the ordinary life of mankind with its partial ideas of existence do not in the after-death states reach this vast store. They fluctuate between the best and the worst of the lives they have lived. *Devachan* means the best and finest of the life last lived: *Kama-Loka*, the worst: both are personal. Life in the body is the *cause* in these two states. . . .
>
> Individuality is a conscious existence in spirit, whether in or out of the body. Personality is a congeries of physical activities and qualities constantly changing.

The inference might be drawn that these states have come into existence from man's ignorance of his real nature and his estrangement from its powers. In consequence, these states have the function of assisting and establishing his progress in recovering here the knowledge that is his on higher planes. It may be said, then, that there are two kinds of causes: those that relate to the development of an Egoic vehicle and those concerned with the elements that make up the personality in earth life. Both lead to the production of form, but only the act that is homogeneous with the reincarnating Ego—which generates a field for spiritual action on earth—altruism, in a word—will support continuity of consciousness whether in a body or out of it. Only that awareness which is established on this plane, from experience refined, permeated and changed by the fire of higher consciousness, can endure.

on the lookout

Irish Theosophist

The enduring inspiration found in Theosophy by George Russell, the Irish poet, painter, essayist, and agricultural reformer often referred to as "Æ," has been noted in these pages, quotations being given from the *Memoir of Æ* by John Eglinton and *Letters from Æ* edited by Alan Denson. It is now a particular pleasure to report the appearance of a full-length biography of Æ—*That Myriad-Minded Man* (Rowman and Littlefield, Totowa, N.J., 1975, $18.50) by Henry Summerfield—in which the author stresses and explains to the best of his ability Russell's understanding of and devotion to Theosophical philosophy. Mr. Summerfield describes the poet's intensive study of Theosophy during his youth, tells how the ideal of the Buddha's compassion and work for others determined Æ's choice of a career, and gives what seems an accurate report of why he broke his ties with the various Theosophical societies after the death of Mr. Judge, while continuing to work with an independent study group in Dublin. In March, 1894, Russell wrote a leaflet addressed to the members of the Theosophical Society, defending Mr. Judge "with an earnestness and urgency that prefigured the more public appeals of his mature years."

"Essence of Human Wisdom"—the Gita

The author speaks of "Æ's lifelong belief in Madame Blavatsky and *The Secret Doctrine*" and in one place gives a brief account of conventional Eastern belief in comparison to the course chosen by Russell:

> The consequences of thoughts and deeds, whether already experienced or still to come, are called *Karma*. But any *Karma*, whether good or evil, will draw the soul back to life on earth. It was therefore taught that while a life of moral action producing good *Karma* was immeasurably superior to a life of immoral action producing bad *Karma*, it was only by

refraining from action completely and stilling the stream of thoughts in the mind through meditation, that one could avoid the generation of *Karma* altogether and so escape the cycle of rebirth. The Bhagavadgita, a scripture written after this doctrine had been propounded, offers another solution to the problem. By act—without any desire of reward, by making all of one's action a sacrifice to the Lord—a possibility only with deeds that are morally pure and selfless—one can work without attachment to anything in the realm of *Maya* and so one's deeds will produce no *Karma*. For this reason one should renounce the desire of reward, earthly or heavenly. Moreover, it is argued, action must be performed, or the frame of things within which the individual can seek salvation will fall apart. The Bhagavadgita was Æ's favorite scripture—"the essence," he called it, "of human wisdom"—and the chief inspiration of his work for Ireland as it was of Mahatma Gandhi's devoted labours for India. Its teaching lies behind even such a simple saying of Æ as "Let the joy be in the doing and not in the end."

A Life of Service

Mr. Summerfield shows that this feeling and attitude were behind Russell's decision to join the movement begun in Ireland in the 1890s by Horace Plunkett, a philanthropist who was devoting his life and resources to the education and promotion of cooperation among the poverty-stricken and technically backward farmers. The author says of Russell's choice:

> He knew that the greatness of a nation depends on the character of its individual citizens, and seeing his fellow-countrymen cowed and stunted by the misery of extreme poverty, he remembered that man was "a god in exile." Though he yearned to travel on the lonely journey back to the Spirit and to guide kindred souls on that path, he was constantly mindful of the example of the Buddha's renunciation and he longed to serve all mankind. In November, 1897, he found himself confronted with two alternatives: to expound the teaching of Theosophy to fellow disciples, or to show the ignorant and oppressed how to seek prosperity, dignity, and even beauty. He entered Plunkett's movement and though he was often to wonder that he, a poet and mystic, should be instructing farmers, he knew that he had not made the less noble choice.

At the same time, Russell continued his studies and worked with the Dublin group of Theosophical students for the rest of his life.

Philosophy Defined

The recently published biography of Simone Weil by her life-long friend, Simone Pétrement (Pantheon, 1976), has this rather remarkable account and defense of philosophy by the young woman who was indirectly a casualty of the second world war. As given in the biographer's summary:

> . . . philosophy does not consist in the acquisition of various forms of knowledge but in a change of one's entire soul. "Reflection pre-supposes a transformation in the orientation of the soul, which we call detachment. . . . Detachment is a renouncement of all possible goals without exception, a renouncement that sets a void in place of the future, as would the imminent approach of death; that is why, in the ancient mysteries, in Platonic philosophy, in the Sanskrit texts, in the Christian religion, and quite probably always and everywhere, detachment has always been compared to death and the initiation into wisdom has been regarded as a kind of passage through death. . . . But the detachment that is in question here does not lack an object; detached thought has as its object the establishment of a true hierarchy among values . . .; it has as its object a way of living, a better life, not elsewhere but in this world and immediately. . . . In this sense, philosophy is oriented toward life by passing through death. . . . "

Ancient Philosophical Tradition

> Therefore philosophical reflection is very different from science, but it is no less certain; indeed it is just the opposite of vagueness and uncertainty. "The rigor and certitude of philosophical investigation are as great as they can be; the sciences are far from coming close to them. Should one conclude from this that philosophical reflection is infallible? Yes, it is infallible to the degree that it is actually carried out." This certainly is a way of viewing the matter that is absolutely contrary to common opinion. "One generally sees only conjectures in philosophy. What produces this opinion are the contradictions between the systems and within each system. It is generally believed that each philosophy has a system that contradicts all others. Now, quite far from this being the case, there exists a philosophical tradition that is truly as ancient as humanity and that, one must hope, will last as long as humanity will; from this tradition, as from a common source, are inspired, it is true, not all who call themselves philosophers, but several among them, so that their thought is nearly the same. Plato is no doubt the most perfect representative of this tradition; the *Bhagavad-Gita* is inspired by the same tradition, and one can easily find Egyptian and Chinese texts that can be named alongside these.

Conception of Deity

Simone Weil was for a time an admirer of Descartes. What she then wrote about God may show her own view of this ultimate question. Her biographer says:

> At first only two things are evident: on the one hand, that she does not like priests, theologians, and respectable people; on the other, that she wants to understand the belief in God and does not reject it, at least in one sense.
>
> The true God of Descartes is not, in her view, the God of the theologians. "This God not only does not resemble the God of the theologians, but he is even that which reassures me as against theology; he is what there is of the infallible in myself. In fact I deceive myself, but by rights I should never deceive myself in the sense that it is up to me not to deceive myself."

On the Iliad

She was in the habit of reading all literature in the light of philosophical principles. Speaking of the heroic combatants of the *Iliad,* Simone Weil finds the poem a treatise on Karma-Nemesis:

> These men, wielding power, have no suspicion of the fact that the consequences of their deeds will at length come home to them—they too will bow the neck in their turn . . . . at the time their own destruction seems impossible to them . . . . suddenly things cease to obey them . . . . gone is the armor of power that formerly protected their naked souls; nothing, no shield, stands between them and tears.
>
> This retribution, which has a geometric rigor, which operates automatically to penalize the abuse of force, was the main subject of Greek thought. It is the soul of the epic. Under the name of Nemesis, it functions as the mainspring of Aeschylus's tragedies. To the Pythagoreans, to Socrates and Plato, it was the jumping-off point of speculation upon the nature of man and the universe. Wherever Hellenism has penetrated, we find the idea of it familiar. In Oriental countries which are steeped in Buddhism, it is perhaps this Greek idea that has lived on under the name of Kharma. The Occident, however, has lost it, and no longer even has a word to express it in any of its languages: conceptions of limit, measure, equilibrium which ought to determine the conduct of life are, in the West, restricted to a servile function in the vocabulary of technics. We are only geometricians of matter; the Greeks were, first of all, geometricians in their apprenticeship to virtue.

This passage from *The Iliad, or The Poem of Force,* by Simone Weil, first published in Marseilles in December, 1940, is quoted from a translation by Mary McCarthy which appeared in *Politics* for November, 1945. The current publication of Simone Weil's biography may bring to the attention of present readers a kind of thinking which saw clearly, nearly forty years ago, the ills which only today are beginning to be understood.

Movement for Brotherhood

It is natural to find encouragement in the recent emergence of Theosophical ideas, or ideas tinged with Theosophical doctrine, in the thought of the time. This broad tendency, noticeable in both America and Europe, cannot help but exercise a freeing influence on people's minds, while indicating, for some, the need for better grasp of spiritual and metaphysical conceptions. The breakdown of confidence in the claims of scientific materialism has no doubt been a powerful contributing factor to this trend. More difficult to overcome are the barriers to the brotherhood and cooperation of the First Object of the Theosophical Movement. Yet even here some progress is discernible. Gandhi's struggle to establish the ideal of non-violence in the thinking of the people of India and elsewhere has not been without effect. And his still-living colleague, Vinoba Bhave, has exercised a quiet but steady influence in the direction of human fellowship and mutual help through the Sarvodaya Movement in India. Sarvodaya means "Welfare of All."

Cooperation Is Scientific

A translation of Vinoba's talks and articles by Marjorie Sykes and K.S. Acharlu was published recently by Sarva Seva Sangh Prakashan, Rajghat, Varanasi, India (available for $2.00). In a chapter titled "Self-Knowledge and Science," Vinoba says:

> Sarvodaya is based on two principles, non-violence and cooperation. The non-violent approach is based on the experience of the unity of the soul. It is a spiritual idea. The principle of cooperation is based on science. *Sarvodaya* therefore unites the spiritual and the scientific also. Some people accuse *Sarvodaya* of being retrograde; they say that it has no use for scientific discoveries, that it prefers the *charkha* [spinning wheel] to the spinning mill . . . and that if a man were to regress even further and spin yarn with his bare hands, it would like that best of all! No one challenges its spiritual

dimension, but they certainly have grave doubts about its scientific dimension. But the fact is that *sarvodaya* integrates the spiritual and the scientific into an indivisible whole.

Intermediate Technology

Explaining *Gramdan* (trustee ownership of the land by the village), Vinoba points out that learning how to use appropriate tools is application of true science for Indian villagers:

> We want every village to stand on its own feet, growing its own food and making its own cloth. This kind of basic industry should be part and parcel of *gramdan*. . . .
>
> Some people will probably tell us that this is also impracticable. Of what use are such small tools, they will ask, in this machine age? But as Pandit Nehru says, even after fifteen years of planning we in India have not been able to better the lot of the poorest people. We have no confidence that even after forty years of planning we shall give them the means to keep body and soul together. What is to be done? Pandit Nehru now admits [this was written in 1963] that "perhaps we should adopt the method that Gandhiji used to advocate, of setting our millions of people to productive work with the use of small tools and household implements." Our leaders have begun to realise that *khadi* and village industries are essential to the welfare of the country, at least for the next fifty years.

Age of Steel

More and more people in the West are beginning to recognize the essential wisdom in the Gandhian program, even to admitting the prophecy in the warning he made to the world, early in this century, concerning the results of excessive reliance on industry and technology. Today E.F. Schumacher is pointing out what has happened as the result of abnormal technological development during the past hundred years, and especially during the past thirty years. He said in an interview published in *Mother Earth News* for last November:

> Economists generally consider the world's total consumption of steel to be a very good indicator of industrial activity. And the consumption of steel was insignificant up until about 100 years ago. Everyone in the world used only a half million tons of steel in 1870. That consumption had climbed to 100 million tons a year by 1935 . . . but it leveled off there and stayed close to that figure until the end of World War II. Then it really began to grow. By 1950 it had doubled to an annual consumption of 200 million tons, and it had trebled again to 600 million tons by 1970. This growth, of course, continues

right now as we are talking and the annual consumption of steel is expected to pass one billion tons by 1980.

Maniacal Consumption

Quite evidently, the designation of Kali Yuga for the present age is literal as well as broadly characterizing. Dr. Schumacher continues:

> These figures affirm a fact that is sometimes difficult to grasp and even more difficult to accept: In terms of sheer *quantity*, the industrial way of life is only thirty years old. In comparison with what is going on now, all the industrial activities of mankind—up to and including World War II—are as nothing. Currently, every four or five years, we produce as many manufactured goods as all of mankind produced from the dawn of history right up to 1945. We now matter of factly consume the earth's resources at a rate that is whole levels of magnitude beyond the wildest imagination of former civilizations. And we routinely double and redouble that rate of consumption.

Debased Environment

Economic production, Dr. Schumacher said, "is now pursued with a fervor and a devotion that the older religions might envy. Indeed, growth economics *has become* the religion of this age." Commenting on the effects of this devotion to accumulated wealth and things, Schumacher said that the neglect of the higher aspects of human life "has eaten into our very substance." Self-interest on the present scale is producing almost immediate results:

> By so single-mindedly cultivating an ever-expanding greed and envy, we have debased ourselves. We have made our lives far less than they could be. We have destroyed our intelligence, happiness, and serenity.

Multiple Offenses

> And we've done more. We have also debased the living environment of this earth. We've used its air, water, and soil as sewers. Turned the land upside-down. Wantonly wiped away entire species of plants and animals. Our scientists and technologists have learned to compound substances unknown to nature. And precisely because they have no natural enemies, these compounds—once released—tend to accumulate into extremely dangerous and lethal concentrations. As a result of all this, the living environment—upon which human life is absolutely dependent—everywhere aches and groans and shows signs of partial breakdown.

> And we've done more yet. We've plundered and sacked and raped this planet's capital assets. Clear-cut its forests. Mined away the soil with intensive agricultural practices. Rifled its storehouses of minerals and fossil fuels.
>
> I do not know what of these increasingly insistent crises—human, environmental, or capital resource—is most likely to be the direct cause of our society's collapse. But I do know that a society which seeks fulfillment only in mindless material expansion does not fit into this world for long. There is simply no place for infinite growth on a finite planet.

For the Sake of Profits

There is a natural harmony between Schumacher's recommendations and the Gandhian program. The intermediate or appropriate technology he proposes and has helped to install in various developing countries is essentially non-violent, in that it does not invade or disturb nature on a large scale. This is in contrast with what prevails:

> The technology of the modern world is utterly steeped in a violence of the most appalling magnitude. And this violence is just as apparent in what we call "peace" as it is in war.
>
> There is absolutely no limit to the violence that modern man will permit himself in the name of "peaceful economic progress." We are cheerfully prepared to explode nuclear devices underground in order to release a bit of natural gas. We constantly stand ready to curse the earth with the most diabolic and horrifying poisons merely to rid it of anything we choose to consider a weed or a pest. For the sake of immediate profits, we increasingly treat even our friends in the plant and animal kingdom—our livestock and food crops—with a callousness and degradation that defies description. We rip the earth apart, turn it upside down, and ruin it for all time with ever-bigger machines for the sake of the same immediate, and fleeting, profits. We increasingly brutalize and debase even ourselves—eliminate joy from our work, turn ourselves into mere machine tenders, and surround ourselves with ugliness, intolerable noise, and fear of the future—all in the name of "progress."

The Alternative

> I do not pretend that we can realize perfect non-violence in this imperfect world. But I do say that it *does* make a difference in what direction we strive. I say that we should strive towards non-violence rather than violence. Towards an harmonious cooperation with nature rather than a warfare against nature. Toward the noiseless, low-energy, elegant, and

economical solutions of nature rather than the noisy, high-energy, brutal, wasteful, and clumsy motions of our present-day devices. . . .

As Gandhi said, we do not need mass production . . . but production by the masses.

Mass production is sophisticated, highly capital-intensive, and gulps down ever-increasing amounts of energy. It concentrates the people who use it into crowded cities, is inherently violent, ecologically damaging, self-defeating in its demands on natural resources, and stultifying for the individuals who must make it work.

Production by the masses, on the other hand, is simple enough for everyone to understand, inexpensive, and conservative in its need for energy. It is conducive to decentralization, inherently gentle, and compatible with the laws of ecology. It preserves scarce resources and is designed to uplift, fulfill, and serve the people who use it.

"Hope of the Future"

The intermediate technology which makes production by the masses possible is vastly superior to the primitive technology of bygone ages but much simpler, less expensive, and less oppressive than the supertechnology which now dominates our society. One might call intermediate technology a "self-help" or a "democratic" or a "people's" technology. I call it the hope of the future.

This practical application of what might be called the economics of brotherhood is beginning to have great popular appeal. During Dr. Schumacher's tour of the United States earlier this year, large audiences sought him out, and he left behind a trail of groups of people who were organizing to find ways of applying these cooperative methods. This new willingness to accept responsibility for change and to develop constructive means through individual ingenuity somewhat resembles the spirit which was common in the early years of the American republic, although today a quality of brotherly concern for one another has been added.

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